



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name Ar-Rahman Ar-Raheem (*The Multitudinous Mercy Giver*)

1. O, you The Prophet: if divorced you^z the women then let-divorce them^y for their^y *eddata*^w (*menstrual-period*)^w and *ahso*¹ (*let-comprehensively reckoned you*^z) the *eddata*; and *ettaqo* (*let reverentially guard you*^z *not to displease*) Allah, yourⁿ Lord; and let-not exit them^y you^z from their^y houses and let-not exit they^y except that *ya'ateena* (*they^y commit*) by an evident profanity²; and *telka*^w (*she-that afar-if*^w / *those*^w) (*are*) Allah's limits; and whoever [he] exceeds Allah's limits then *qad* (*already and affirmatively*) [he] wronged³ (*to*) himself; not *tadrey* (*profoundly-know* [you^s]), perhaps Allah(*causes to*) occur after *tha'leka*(*afar-that-it/*)^x a matter.
2. So if reached^y their^y *ajalo*⁴ (*term-limit*) then let-hold you^z them^y by a *ma'aroofen* (*popularly acceptable and not Sharey-ab disapproved maxim*) or let-part you^z them^y by a *ma'aroofen*; and *ash'edo* (*let-cite-witnessing you*^z) twain justice-possessors of you^b; and *a'qemo*⁵ (*let-you*^z *uphold/sustain*) the testimony for Allah; *tha'lekum* (*collective afar that*)^x (*to-be/being*) exhorted⁶ by it^x whom ^p [he] [was] believing by Allah and The Day The Last; and whoever *yatta'qe* (*he reverentially guards not to displease*) Allah[He] makes for him an exit.
3. And [He] provides him from whence not *yahta'sebo* ([he] reckons/expects); and whoever [he] trust on Allah then He (is) his sufficiency⁷; verily Allah(is) *ba'legho* (*reacher/fulfiller of*) His command; *qad* (*already and affirmatively*) made Allah for every-thing a Fate.
4. And whom^v despaired they^y from the menstruation

يَأَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ
فَطْلَقُوهُنَّ لِعَدَّهُنَّ وَاحْصُوا
الْعَدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا
تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا
تَخْرُجُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحْشَةٍ
مُبَيِّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ
يَتَعَدُّ حُدُودُ اللَّهِ فَقَدْ ظَلَمَ
نَفْسَهُ لَا تَدْرِي لِعَلَّ اللَّهُ
تَحْدِثُ بَعْدَ ذَلِكَ أَمْرًا

فَإِذَا بَلَغْنَ أَجَهَنَّ فَأَمْسِكُوهُنَّ
بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ
وَأَشْهُدُوا ذَوِي عَدْلٍ مِنْكُمْ
وَأَقِيمُوا الشَّهِيدَةَ لِلَّهِ ذَلِكُمْ
يُوعَدُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ
وَالْيَوْمَ الْآخِرُ وَمَنْ يَتَّقَ اللَّهَ
سَجَّلَ لَهُ مَخْرَجًا

وَيَرْزُقُهُ مَنْ حَيَثُ لَا سَخَّرَتْ
وَمَنْ يَتَوَكَّلُ عَلَى اللَّهِ فَهُوَ
حَسِيدٌ إِنَّ اللَّهَ بِلَغُ أَمْرِهِ قَدْ
جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا
وَالَّتِي يَهْسَنُ مِنَ الْمَحِيطِ مِنْ

¹ The word “أَحْصَى” is *comprehensively reckoned*, i.e. *accounted for from all aspects*, not the simple *enumeration*. See [البصائر](#). In this case the *ehsa*(*comprehensive-reckoning*) of the *eddata* is considering all rules that apply to it. See [القرطبي](#).

² The word “فَاحشَةٌ” = “profanity” means vulgar or irreverent say or action, i.e. *excess of ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*. Some times the word the word “فاحشة” or “الفاحشة” is *euphemistically used to mean adultery or fornication or homosexuality*, as in this context.

³ See the Lexicon attached to this Translation for “فَاعِلُ الظُّلْمِ”=“ظالم”=“injustice-doer” and “wronger.”

⁴ The word “الْأَجْلُ” means term-limit, see [السان](#).

⁵ The word “أَقِيمُوا” is rooted in “أَقَامَ”=uphold. *Linguistically* means:

“أَدَمَ، بِمَعْنَى أَبْقَى أَوْ اسْتَمْرَرَ عَلَى دَوَامِ وَالدَّوَامِ هُوَ الْحَضُورُ فِي زَمَانٍ وَمَكَانٍ مَعِينٍ، مَعْرُوفٌ لِدِي الْحَاضِرِ مِنْ سَبِقَّا”

So, “أَقِيمُوا” means you^f: (1) *uphold/sustain* of *all the prescribed obligations* of the Prayer. (2) *Called or upped to perform the Prayer itself*, Note: Prayer and *how to be done* was *established and reveled* by Allah. Hence people do *not establish Prayer* they *only maintain and perform it*.

“The word “يُوعَظُ” could mean: *exhortation or admonition*. “مُحْسِبٌ لَكَ أَوْ كَافِكَ منْ غَيْرِهِ، لِلْوَاحِدِ وَالتَّشْيِةِ وَالْجَمْعِ لَأَنَّهُ مَصْدَرٌ” Thus, “المَصْدَرُ”

= the infinitive noun of the verb, *making it standing for the strongest action of the verb*. See [التاج](#).

⁷ *ash'buren*=plural of paucity, versus *sho'ooron*=plural of multiplicity, implying limited/ small number.

of yourⁿ women, *en* (*if*) suspected you^c then their^y period (*is*): three *ash'huren*^{x*8} (*months*)^x, and whom^v they^y menstruated not; and she-possessors (*of*) the burdens their^y *ajalo*⁹ (*term-limit*) (*is*) to delivery^y their^y burden; and whoever *yatta'qe* (*he reverentially guards not to displease*) Allah, [He] makes for him of his matter an ease.

5. *Tha'leka (afar-that-it/)*^x (*is*) Allah's command [He] descended it^x to you^b; and whoever *yatta'qe* (*he reverentially guards not to displease*) Allah [He] expiates *a'n* (*off*) him his *sayye'aa'te*^w (*demeritorious-deeds*)^w and [He] magnifies for him a remuneration.
6. Let-house them^y you^z of whence you^z housed yourⁿ selves of yourⁿ wherewithal; and let-not you^z *todharro-hunna* (*plan/intend to harm them*^m) to straiten you^z on them^{y m}; and *en* (*if*) were^{y m} burden-possessors^y then let-expend you^z on them^{y m} until [they]^y deliver^{y m} their^{y m} burden^{y m}; then *en* breastfed^{y m} [*they*^{y m}] for you^b then *aa'tohunna* (*let-accord you^z them^{y m}*) their^{y m} remunerations; and let-mutually command you^z between/among you^b by a *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*); and *en* you^c have mutual difficulty then shall breastfeed for him another-she^y.
7. Let expend abundance-possessor of his abundance and whoever [he] (*had been*) straitened on him his *rez'qa*^x (*provision/victuals for sustenance*)^x then let expend [he] of what *aa'taho* (*accorded/given him*) Allah; not charges Allah a self^w except what *aa'taha* ([He] accorded it^w); shall make Allah after straitness an ease.
8. And how many of a village^w recalcitrated-she^y *a'n* (*regarding*) her Lord's command and His messengers; then We (*made it*) account a hard accounting and We tormented it^w a torment *nukra*¹⁰ (*so enormous it is beyond imagination*).
9. So tasted-she^y *wabala* (*burdensome ill-result*) (*of*) her matter; and [was] her matter's consequence *khusra*¹¹ (*a waste of her works*).
10. Prepared Allah for them a severe torment; so *ettaqo* (*let reverentially guard you^x not to displease*) Allah, O, the *alba'be's*¹² (*hearts-intellects staff*)'s possessors, who^r they^z believed, *qad* (*already and affirmatively*) descended Allah to you^b *the kra* (*Qur'an*).

نَسَاءِكُمْ إِنْ أَرَبَّتُمْ فَعَدْتُنِي ثَلَاثَةً
أَشْهُرٌ وَالثَّالِثُ لَمْ يَحْضُنْ وَأَوْلَتُ
الْأَحْمَالَ أَجْلُهُنَّ أَنْ يَضْعُنَ
حَمْلَهُنَّ وَمَنْ يَتَقَّنَ اللَّهَ تَحْمِلُ لَهُ
مِنْ أَمْرِهِ يُسْرًا ﴿١﴾

ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ وَمَنْ
يَتَقَّنَ اللَّهَ يُكَفِّرُ عَنْهُ سَيِّئَاتِهِ
وَيُعَظِّمُ لَهُ أَجْرًا ﴿٢﴾

أَسْكَنْتُهُنَّ مِنْ حَيْثُ سَكَنْتُمْ
مِنْ وُجْدِكُمْ وَلَا تُضَارُوهُنَّ
لِتُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنْ أَوْلَتُ
حَمْلًا فَانْفَقُوا عَلَيْهِنَّ حَتَّى يَضْعُنَ
حَمْلَهُنَّ فَإِنْ أَرَضُعُنَ لَكُمْ
فَقَاتُوهُنَّ أَجْوَاهُنَّ وَأَتَمْرُوا
بَيْنَكُمْ بِعَرُوفٍ وَإِنْ تَعَاشرُمُ
فَسَتَرْضِعُ لَهُ أَخْرَى ﴿٣﴾

لِيُنِيقُ ذُو سَعَةٍ مِنْ سَعْتِهِ وَمَنْ
قُدْرٌ عَلَيْهِ رِزْقٌ فَلِيُنِيقُ مِمَّا
ءَاتَهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا
ءَاتَهَا سَيِّجِعُ اللَّهُ بَعْدَ عُسْرٍ
يُسْرًا ﴿٤﴾

وَكَائِنٌ مِنْ قَرِيبٍ عَتَّقَ عَنْ أَمْرِهِ
وَرَسِيلٍ فَحَاسِبَتِهَا حِسَابًا
شَدِيدًا وَعَذَّبَتِهَا عَذَابًا نُكَرًا
﴿٥﴾

فَذَاقَتْ وَيَالَ أَمْرِهَا وَكَانَ عِيْقَبَةُ
أَمْرِهَا خُسْرًا ﴿٦﴾

أَعَدَ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا
فَاتَّقُوا اللَّهَ يَتَأْوِلُ إِلَيْكُمُ الظَّنِينَ
إِمَّا مُنْوِأ قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا
﴿٧﴾

⁹ The word “الأجل” means term-limit, see *السان*.

¹⁰ The word “nukra” means so enormous it is beyond imagination.

¹¹ The word “خسرا” means a waste of its works. See *البصائر*.

⁶⁰⁰² See Lexicon attached to this Translation for The Qur'an's characterizations of “نوالآباب”= the *albab*'s possessors. +

11. A Messenger, [he] recites on you^b Allah's *Aya'te* (*Qur'anic statements*) manifesters to exit [he] whom^r they^z believed and they^z worked the righteous works^w from the darknesses^w to the illumination^x; and whoever [he] believes by Allah and [he] works righteously admits him [He] (*into*) paradises^w/gardens^w run^w from under it^w the rivers; immortals they^z (*are*) in it^w ever; *qad* (*already and affirmatively*) *ahasana* ([He] *ultimately perfected and beautified*) Allah for him a *rez'qan*^x (*provision/victuals for sustenance*)^x.

12. Allah Who^a [He] created seven Heavens^w and of the Earth^w like-them^{ym}; *yatanazzalo* (*iteratively descends*) the command among them^{ym} to know you^z that Allah on every-thing (*is*) Omnipotent; and verily Allah *qad* (*already and affirmatively*) surrounded [He] by every-thing omniscience.

رَسُولًا يَتْلُو عَلَيْكُمْ إِيمَانِ اللَّهِ
مُبَيِّنٍ لِّيُخْرُجَ الظَّالِمُونَ
وَعَمِلُوا الصَّالِحَاتِ مِنَ الظَّالِمَاتِ
إِلَى النُّورِ وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ
صَالِحًا يُدْخَلُهُ جَنَّاتٍ تَجْرِي مِنْ
نَحْتِهَا الْأَبْهَرُ خَلِيلِينَ فِيهَا أَبْدَأَ
قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا

اللهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمَن
الْأَرْضَ مِثْلُهُنَّ يَتَنَزَّلُ الْأَمْرُ بِيَمِنِ
لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحْاطَ بِكُلِّ
شَيْءٍ عَلَمًا